



*In the name of Allah: the Compassionate, the Merciful*

## سورة لقمان

## LUQMAN

### Name

The Surah has been named Luqman after Luqman the Sage, whose admonitions to his son have been related in vv. 12-19 of this Surah.

### Period of Revelation

A perusal of the subject matter shows that it was sent down in the period when persecution to suppress and thwart the invitation to Islam had begun and every sort of machination had started being employed for the purpose. This is borne out by vv. 14,15, in which the young converts to Islam have been told that although the rights of the parents are the uppermost after God, they should not listen to them if they prevented them from accepting Islam, or compelled them to revert to the creed of shirk and polytheism. The same thing has been said in Surah Al-Ankabut, which indicates that both these Surahs were sent down in the same period. A study of the style and subject matter of the two Surahs on the whole, however, shows that Surah Luqman was sent down earlier, for one does not see any sign of the antagonism in its background though, contrary to this, while studying Surah Al-Ankabut one can clearly feel that the Muslims were being severely persecuted during the period of its revelation.

### Theme and Subject matter

In this Surah the people have been made to understand the meaninglessness and absurdity of *shirk* and the truth and reasonableness of *Tauhid*, and they have been invited to give up blind imitation of their forefathers, consider with a cool mind the teachings which the Prophet Muhammad (upon whom be Allah's peace and blessings) is presenting from the Lord of the worlds, and see with open eyes the manifest Signs found in the universe around them and in their own selves, which bear evidence to its truth.

## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

In this connection, it has also been pointed out that this is not a new teaching which might have been, presented in the world, or in the land of Arabia, for the first time, and with which the people might be unfamiliar. The learned and wise people of the past ages said and taught the same thing which Muhammad (upon whom be Allah's peace) is teaching today. It is as if to say, "O people: In your own country there has lived a wise man, named Luqman, whose wisdom has been well known among you, whose proverbs and wise sayings are cited in your daily conversation and who is often quoted by your poets and orators. Now you should see for yourselves what creed and what morals he used to teach."

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

## الم ﴿1﴾

Alif-Lam-Meem

الم

Translit	'Alif-Lām-Mīm
AhmedAli	الم
Jalandhry	لم
YusufAli	Alif Lam Mim.
M.Khan	Alif-Lām-Mīm [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.].
Pickthal	Alif. Lam. Mim.
Shakir	Alif Lam Mim.

## تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿2﴾

(of) the Book	الْكِتَابِ	The Verses	آيَاتُ	These are	تِلْكَ
				The Wise	الْحَكِيمِ

Translit	Tilka 'Āyātu Al-Kitābi Al-Hakīmi
AhmedAli	یہ آیتیں حکمت والی کتاب کی ہیں
Jalandhry	یہ حکمت کی (بھری ہوئی) کتاب کی آیتیں ہیں
YusufAli	These are Verses of the Wise Book,—
M.Khan	These are Verses of the Wise Book (the Qur'ân).
Pickthal	These are revelations of the wise Scripture,
Shakir	These are verses of the Book of Wisdom

## هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿3﴾

For those good-doers	لِّلْمُحْسِنِينَ	And a Mercy	وَرَحْمَةً	A guide	هُدًى
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Translit	Hudāan Wa Rahmatan Lilmuhsinīna
AhmedAli	جو نیک بخواتین کے لیے ہدایت اور رحمت ہے
Jalandhry	نیکو کاروں کے لئے ہدایت اور رحمت ہے
YusufAli	A Guide and a Mercy to the Doers of Good,—
M.Khan	A guide and a mercy for the Muhsinūn (good-doers).
Pickthal	A guidance and a mercy for the good,
Shakir	A guidance and a mercy for the doers of goodness,

## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

### الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿4﴾

The prayer	الصَّلَاةَ	Offer	يُقِيمُونَ	Those who	الَّذِينَ
And they	وَهُمْ	Charity (Zakat)	الزَّكَاةَ	And give	وَيُؤْتُونَ
Have faith with certainty	يُوقِنُونَ	(they)	هُمْ	In the Hereafter	بِالْآخِرَةِ

Translit	Al-Ladhīna Yuqīmūna Aṣ-Ṣalāata Wa Yu'tūna Az-Zakāata Wa Hum Bil-'Ākhirati Hum Yūqinūna				
AhmedAli	وہ جو نماز ادا کرتے ہیں اور زکوٰۃ دیتے ہیں اور آخرت پر بھی یقین رکھتے ہیں				
Jalandhry	جو نماز کی پابندی کرتے اور زکوٰۃ دیتے اور آخرت کا یقین رکھتے ہیں				
YusufAli	Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.				
M.Khan	Those who perform As-Ṣalāt (Iqamat-as- Ṣalāt) and give Zakāt and they have faith in the Hereafter with certainty.				
Pickthal	Those who establish worship and pay the poor-due and have sure faith in the Hereafter.				
Shakir	Those who keep up prayer and pay the poor-rate and they are certain of the hereafter.				

### أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿5﴾

Guidance	هُدًى	On	عَلَىٰ	Such	أُولَئِكَ
And such	وَأُولَئِكَ	Their Lord	رَبِّهِمْ ۖ	From	مِّن
		(are) the successful	الْمُفْلِحُونَ	(they)	هُمْ

Translit	'Ulā'ika `Alā Hudāan Min Rabbihim Wa 'Ulā'ika Humu Al-Muflīhūna				
AhmedAli	یہی لوگ اپنے رب کی ہدایت پر ہیں اور یہی لوگ نجات پانے والے ہیں				
Jalandhry	یہی اپنے پروردگار (کی طرف) سے ہدایت پر ہیں اور یہی نجات پانے والے ہیں				
YusufAli	These are on (true) guidance from their Lord; and these are the ones who will prosper.				
M.Khan	Such are on guidance from their Lord, and such are the successful.				
Pickthal	Such have guidance from their Lord. Such are the successful.				
Shakir	These are on a guidance from their Lord, and these are they who are successful:				

### وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿6﴾

(is he) who	مَنْ	Mankind	النَّاسِ	And of	وَمِنَ
Talks	الْحَدِيثِ	Idel	هُوَ	Purchases	يَشْتَرِي
The path	سَبِيلِ	From	عَنْ	To mislead	لِيُضِلَّ

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

Knowledge	عِلْمٍ	Without	بِعَیْرِ	(of) Allah	اللَّهِ
Such	أُولَئِكَ	By way of mockery	هُزُوا	And takes it	وَيَتَّخِذَهَا
A humiliating	مُهِينٌ	(will be) torment	عَذَابٌ	For them	هُمْ

Translit	Wa Mina An-Nāsi Man Yashtarī Lahwa Al-Ĥadīthi Liyudilla `An Sabīli Allāhi Bighayri `IlminWa Yattakhidhahā Huzūan `Ūla'ika Lahum `Adhābun Muhīnun				
AhmedAli	اور بعض ایسے آدمی بھی ہیں جو کھیل کی باتوں کے خریدار میں تاکہ بن سمجھے اللہ کی راہ سے ہرکائیں اور اس کی ہنسی اڑائیں ایسے لوگوں کے لیے ذلت کا عذاب ہے				
Jalandhry	اور لوگوں میں بعض ایسا ہے جو بیہودہ حکایتیں خریدتا ہے تاکہ (لوگوں کو) بے سمجھے خدا کے رستے سے گمراہ کرے اور اس سے استہزاء کرے یہی لوگ ہیں جن کو ذلیل کرنے والا عذاب ہوگا				
YusufAli	But there are, among men those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty.				
M.Khan	And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of Allāh without knowledge, and takes it (the Path of Allāh, or the Verses of the Qur'ān) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).				
Pickthal	And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom.				
Shakir	And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.				

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ

﴿7﴾ أَلِيمٍ

O such one	عَلَيْهِ	Are recited	تُتْلَىٰ	And when	وَإِذَا
In pride	مُسْتَكْبِرًا	He turns away	وَلَّىٰ	Our Verses	آيَاتُنَا
He heard them	يَسْمَعُهَا	Not	لَمْ	As if	كَأَنَّ
His ears	أُذُنَيْهِ	In	فِي	As if	كَأَنَّ
A torment	بِعَذَابٍ	So announce to him	فَبَشِّرْهُ	Deafness	وَقْرًا ۖ
				painful	أَلِيمٍ

Translit	Wa 'Idhā Tutlā `Alayhi 'Āyātunā Wallā Mustakbirāan Ka'an Lam Yasma `hā Ka'anna Fr'Udhunayhi Waqrāan Fabashshirhu Bi`adhābin 'Alīmin				
AhmedAli	اور جب اس پر ہماری آیتیں پڑھی جاتی ہیں تو تکبر کرتا ہوا منہ موڑ لیتا ہے جیسے اس نے سنا ہی نہیں گویا اس کے دونوں کان بہرے ہیں سوائے دردناک عذاب کی خوشخبری دے				
Jalandhry	اور جب اس کو ہماری آیتیں سنائی جاتی ہیں تو اکڑ کر منہ پھیر لیتا ہے گویا اُن کو سنا ہی نہیں جیسے اُن کے کانوں میں ثقل ہے تو اس کو درد دینے والے عذاب کی خوشخبری سنا دو				

## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

YusufAli	When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.
M.Khan	And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not,— as if there were deafness in his ear. So announce to him a painful torment
Pickthal	And when Our revelations are recited unto him he turneth away in his pride as if he heard them not, as if there were a deafness in his ears. So give him tidings of a painful doom.
Shakir	And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.

### إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾

Believe	آمَنُوا	Those who	الَّذِينَ	Verily	إِنَّ
For them	لَهُمْ	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
		(of) Delight	النَّعِيمِ	(are) Gardens	جَنَّاتُ

Translit	'Inna Al-Ladhîna 'Āmanū Wa `Amilū Aş-Şālihāti Lahum Jannātu An-Na`îmi
AhmedAli	بے شک جو لوگ ایمان لائے اور نیک کام کیے ان کے لیے نعمت کے باغ میں
Jalandhry	جو لوگ ایمان لائے اور نیک کام کرتے رہے ان کے لئے نعمت کے باغ میں
YusufAli	For those who believe and work righteous deeds, there will be Gardens of Bliss.—
M.Khan	Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).
Pickthal	Lo! those who believe and do good works, for them are the gardens of delight,
Shakir	(As for) those who believe and do good, they shall surely have gardens of bliss,

### خَالِدِينَ فِيهَا ۖ وَعَدَ اللَّهُ حَقًّا ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

(it is) a promise	وَعَدَ	Therein	فِيهَا ۖ	To abide forever	خَالِدِينَ
And He	وَهُوَ	In truth	حَقًّا ۖ	(of) Allah	اللَّهُ
		The All-Wise	الْحَكِيمُ	(is) the All-Mighty	الْعَزِيزُ

Translit	Khālīdīna Fīhā Wa`da Allāhi Ḥaqqān Wa Huwa Al-`Azīzu Al-Ḥakīmu
AhmedAli	جہاں ہمیشہ رہیں گے اللہ کا سچا وعدہ ہو چکا اور وہ زبردست حکمت والا ہے
Jalandhry	ہمیشہ اُن میں رہیں گے۔ خدا کا وعدہ سچا ہے اور وہ غالب حکمت والا ہے
YusufAli	To dwell therein. The promise of Allah is true: and He is Exalted in power, Wise.
M.Khan	To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise.
Pickthal	Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.
Shakir	Abiding in them; the promise of Allah; (a) true (promise), and He is the Mighty, the Wise.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿10﴾

Without	بِغَيْرِ	The heavens	السَّمَاوَاتِ	He has created	خَلَقَ
And set	وَأَلْقَىٰ	That you can see	تَرَوْنَهَا ۖ	Any pillars	عَمَدٍ
Firm mountains	رَوَاسِيَ	The earth	الْأَرْضِ	On	فِي
With you	بِكُمْ	It should shake	تَمِيدَ	Lest	أَنْ
Of	مِنْ	Therein	فِيهَا	And He scattered	وَبَثَّ
And We sent down	وَأَنْزَلْنَا	Animals	دَابَّةٍ ۖ	All	كُلِّ
Water (rain)	مَاءً	The sky	السَّمَاءِ	From	مِنْ
Of	مِنْ	Therein	فِيهَا	And We caused (Plants) to grow	فَأَنْبَتْنَا
goodly	كَرِيمٍ	Kind	زَوْجٍ	Every	كُلِّ

Translit	<i>Khalafa As-Samāwāti Bighayri `Amadin Tarawnahā Wa 'Alqā Fī Al-'Arđi Rawāsiya 'AnTamīda Bikum Wa Baththa Fihā Min Kulli Dābbatin Wa 'Anzalnā Mina As-Samā'i Mā'anFa'anbatnā Fihā Min Kulli Zawjin Karīmin</i>
AhmedAli	آسمانوں کو بے ستون بنایا تم انہیں دیکھ رہے ہو اور زمین میں مضبوط پہاڑ رکھ دیے تاکہ تمہیں لے کر ادھر ادھر نہ بھٹکے اور اس میں ہر قسم کے جانور پھیل دیے اور ہم نے آسمان سے مینہ برسایا پھر ہم نے زمین میں ہر قسم کی عمدہ چیزیں لگائیں
Jalandhry	اُسی نے آسمانوں کو ستونوں کے بغیر پیدا کیا جیسا کہ تم دیکھتے ہو اور زمین پر پہاڑ (بنا کر) رکھ دیے تاکہ تم کو بلا بلا نہ دے اور اس میں ہر طرح کے جانور پھیل دیے۔ اور ہم ہی نے آسمانوں سے پانی نازل کیا پھر (اُس سے) اس میں ہر قسم کی نفیس چیزیں لگائیں
YusufAli	He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky and produce on the earth every kind of noble creature, in pairs.
M.Khan	He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
Pickthal	He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.
Shakir	He created the heavens without pillars as you see them, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿11﴾

(of) Allah	اللَّهِ	(is) the creation of	خَلْقُ	This is	هَذَا
Have created	خَلَقَ	What is there	مَاذَا	So show Me	فَأَرُونِي

## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

Nay	بَلٰی	Others besides Him	مِنْ دُونِهِ ۚ	Those	الَّذِينَ
Error	ضَلَالٍ	(are) in	فِي	The wrong-doers	الظَّالِمُونَ
				plain	مُبِينٍ

Translit	Hādhā Khalqu Allāhi Fa'arūnī Mādhā Khalaqa Al-Ladhīna Min Dūnihi Bali Aẓ-Ẓālimūna Fī Ḍalālin Mubīnin				
AhmedAli	یہ تو اللہ کی ساخت ہے پھر مجھے دکھاؤ کہ اس کے سوا غیر نے کیا پیدا کیا ہے بلکہ ظالم صریح گمراہی میں پڑے ہوئے ہیں				
Jalandhry	یہ تو خدا کی پیدائش ہے تو مجھے دکھاؤ کہ خدا کے سوا تو لوگ میں انہوں نے کیا پیدا کیا ہے؟ حقیقت یہ ہے کہ یہ ظالم صریح گمراہی میں ہیں				
YusufAli	Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error.				
M.Khan	This is the creation of Allāh. So show Me that which those (whom you worship), besides Him have created. Nay, the Zālimūn (polytheists, wrong-doers and those who do not believe in the Oneness of Allāh) are in plain error.				
Pickthal	This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created. Nay, but the wrong-doers are in error manifest!				
Shakir	This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error				

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ  
اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

Luqman	لُقْمَانَ	We bestowed upon	آتَيْنَا	And indeed	وَلَقَدْ
Give thanks	اشْكُرْ	(saying)	أَنْ	The wisdom	الْحِكْمَةَ
Gives thanks	يَشْكُرْ	And whoever	وَمَنْ	To Allah	لِلَّهِ ۖ
For hisownself	لِنَفْسِهِ ۖ	He gives thanks	يَشْكُرْ	Only	فَإِنَّمَا
Then verily	فَإِنَّ	Is ungrateful	كَفَرَ	And whoever	وَمَنْ
Worthy of all-praise	حَمِيدٌ	Is All-Rich	غَنِيٌّ	Allah	اللَّهُ

Translit	Wa Laqad 'Ātaynā Luqmāna Al-Ĥikmata 'Ani Ashkur Lillāhi Wa Man Yashkur Fa'innamā Yashkuru Linafsihi Wa Man Kafara Fa'inna Allāha Ghanīyun Ḥamīdun				
AhmedAli	اور ہم نے لقمان کو دانی عطا فرمائی کہ اللہ کا شکر کرتے رہو اور جو شخص شکر کرے گا وہ اپنے ذاتی نفع کے لیے شکر کرتا ہے اور جو ناشکری کرے گا تو الہ بے نیاز خوبیوں والا ہے				
Jalandhry	اور ہم نے لقمان کو دانی بخشی۔ کہ خدا کا شکر کرو۔ اور جو شخص شکر کرتا ہے تو اپنے ہی فائدے کے لئے شکر کرتا ہے۔ اور جو ناشکری کرتا ہے تو خدا بھی بے پروا اور سزاوار حمد (و ثنا) ہے				
YusufAli	We bestowed (in the past) wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants, worthy of all praise.				
M.Khan	And indeed We bestowed upon Luqmān Al-Ĥikmah (wisdom and religious understanding) saying: "Give thanks to Allāh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is				



## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

	unthankful, then verily, Allāh is All-Rich (Free of all needs), Worthy of all praise.
Pickthal	And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.
Shakir	And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

**وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾**

Luqman	لُقْمَانُ	Said	قَالَ	And (remember) when	وَإِذْ
Advising him	يَعِظُهُ	When he was	وَهُوَ	To his son	لِابْنِهِ
Join in worship others	تُشْرِكُ	Not	لَا	O my son!	يَا بُنَيَّ
Joining others in worship with Allah	الشِّرْكَ	Verily	إِنَّ	With Allah	بِاللَّهِ ۚ
		great	عَظِيمٌ	(is) a wrong indeed	لَظُلْمٌ

Translit	Wa 'Idh Qāla Luqmānu Liābnihi Wa Huwa Ya 'iẓuhu Yā Bunayya Lā Tushrik Billāhi 'InnaAsh-Shirka Laẓulmun 'Aẓīmun
AhmedAli	اور جب لقمان نے اپنے بیٹے کو نصیحت کرتے ہوئے کہا تھا کہ بیٹا اللہ کے ساتھ کسی کو شریک نہ ٹھہرانا بے شک شرک کرنا بڑا بھاری ظلم ہے
Jalandhry	اور (اُس وقت کو یاد کرو) جب لقمان نے اپنے بیٹے کو نصیحت کرتے ہوئے کہا کہ بیٹا خدا کے ساتھ شرک نہ کرنا۔ شرک تو بڑا (بھاری) ظلم ہے
YusufAli	Behold, Luqman said to his son admonishing him: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing."
M.Khan	And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great Zūlm (wrong) indeed."
Pickthal	And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong -
Shakir	And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity--

**وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ**

**إِلَى الْمَصِيرِ ﴿١٤﴾**

To his parents	بِوَالِدَيْهِ	Manb	الْإِنْسَانَ	And We have enjoined on	وَوَصَّيْنَا
In weakness and hardship	وَهْنًا	His mother	أُمُّهُ	Bore him	حَمَلَتْهُ
And his weaning	وَفِصَالُهُ	Weakness and hardship	وَهْنٍ	Upon	عَلَى
That	أَنْ	Two years	عَامَيْنِ	(is) in	فِي
And to your parents	وَلِوَالِدَيْكَ	To Me	لِي	You give thanks	اشْكُرْ
		(is) the final destination	الْمَصِيرِ	Unto Me	إِلَى

Translit	Wa Waṣṣaynā Al-'Insāna Biwālidayhi Ḥamalat/hu 'Ummuhu Wahnāan 'Alā Wahnin Wa Fiṣāluhu Fī 'Āmayni
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# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

	'Ani Ashkur Lī Wa Liwālidayka 'Ilayya Al-Maṣīru
AhmedAli	اور ہم نے انسان کو اس کے ماں باپ کے متعلق تاکید کی ہے اس کی ماں نے ضعف پر ضعف اٹھا کر اسے پیٹ میں رکھا اور دو برس میں اس کا دودھ پھرانا ہے تو میری اور اپنے ماں باپ کی شکر گزاری کرے میری ہی طرف لوٹ کر آنا ہے
Jalandhry	اور ہم نے انسان کو جسے اُس کی ماں تکلیف پر تکلیف سہ کر پیٹ میں اٹھائے رکھتی ہے (پھر اس کو دودھ پلاتی ہے) اور (آخر کار) دو برس میں اس کا دودھ پھرانا ہوتا ہے (اپنے نیز) اس کے ماں باپ کے بارے میں تاکید کی ہے کہ میرا بھی شکر کرتا رہ اور اپنے ماں باپ کا بھی (کہ تم کو) میری ہی طرف لوٹ کر آنا ہے
YusufAli	And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command) "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.
M.Khan	And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents, unto Me is the final destination.
Pickthal	And We have enjoined upon man concerning his parents - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.
Shakir	And We have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا  
مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

On	عَلَىٰ	They (both) strive against you	جَاهَدَاكَ	But if	وَإِنْ
With Me	بِي	You join in worship others	تُشْرِكَ	To Make	أَنْ
You have	لَكَ	Not	لَيْسَ	What	مَا
Then not	فَلَا	Knowledge	عِلْمٌ	Of it	بِهِ
In	فِي	But behave with them	وَصَاحِبُهُمَا	Obeys them	تُطِعُهُمَا ۖ
And follow	وَاتَّبِعْ	Kindly	مَعْرُوفًا ۖ	The world	الدُّنْيَا
Turns in repentance and in obedience	أَنَابَ	(of him) who	مَنْ	The path of	سَبِيلَ
To Me	إِلَيَّ	Then	ثُمَّ	To Me	إِلَيَّ ۚ
Of what	بِمَا	And I shall tell you	فَأُنَبِّئُكُمْ	Will be your return	مَرْجِعُكُمْ
		To do	تَعْمَلُونَ	You used	كُنتُمْ

Translit	Wa 'In Jāhadāka `Alā 'An Tushrika Bī Mā Laysa Laka Bihi `Ilmun Falā Tuṭi`humā Wa Ṣāhibhumā Fī Ad-Dunyā Ma`rūfāan Wa Attabi` Sabīla Man 'Anāba 'Ilayya Thumma 'Ilayya Marji`ukum Fa'unabbi'ukum Bīmā Kuntum Ta`malūna
AhmedAli	اور اگر تجھ پر اس بات کا زور ڈالیں تو میرے ساتھ اس کو شریک بنائے جس کو تو جانتا بھی نہ ہو تو ان کا کہنا نہ مان اور دنیا میں ان کے ساتھ نیکی سے پیش آ اور ان لوگوں کی راہ پر چل جو میری طرف رجوع ہو گئے پھر تمہیں لوٹ کر میرے ہی پاس آنا ہے پھر میں تمہیں بتاؤں گا کہ تم کیا کیا کرتے تھے

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

Jalandhry	اور اگر وہ تیرے درپے ہوں کہ تو میرے ساتھ کسی ایسی چیز کو شریک کرے جس کا تجھے کچھ بھی علم نہیں تو ان کا کمانہ مانتا۔ ہاں دنیا (کے کاموں) میں ان کا اچھی طرح ساتھ دینا اور جو شخص میری طرف رجوع لائے اس کے رستے پر چلنا پھر تم کو میری طرف لوٹ کر آنا ہے۔ تو جو کام تم کرتے رہے میں سب سے تم کو آگاہ کروں گا
YusufAli	"But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."
M.Khan	But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.
Pickthal	But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do -
Shakir	And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did--

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ  
يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

If	إِنَّ	Indeed it	إِنَّهَا	O my son!	يَا بُنَيَّ
(of) a grain	حَبَّةٍ	Equal to the weight	مِثْقَالَ	It be	تَكُ
And though it be	فَتَكُنْ	Mustard seed	خَرْدَلٍ	Of	مِنْ
Or	أَوْ	A rock	صَخْرَةٍ	In	فِي
Or	أَوْ	The heavens	السَّمَاوَاتِ	In	فِي
Will bring forth	يَأْتِ	The earth	الْأَرْضِ	In	فِي
Verily	إِنَّ	Allah	اللَّهُ ۚ	It	يَحْا
Well-Aware (of its place)	خَبِيرٌ	(is) Subtle (in bringing out that grain)	لَطِيفٌ	Allah is	اللَّهُ

Translit	Yā Bunayya 'Innahā 'In Takun Mithqāla Ĥabbatin Min Khardalin Fatakun Fī Ṣakhratin 'Aw FīAs-Samāwāti 'Aw Fī Al-'Arḍi Ya'ti Bihā Allāhu 'Inna Allāha Laṭīfun Khabīrun
AhmedAli	بیٹا اگر کوئی عمل رائی کے دانہ کے برابر ہو پھر وہ کسی ہتھر کے اندر ہو یا وہ آسمان کے اندر ہو یا زمین کے اندر ہو تب بھی اللہ اس کو حاضر کر دے گا بے شک اللہ بڑا باریک بین (اور) بانبر ہے
Jalandhry	(لقمان نے یہ بھی کہا کہ) بیٹا اگر کوئی عمل (بالفرض) رائی کے دانے کے برابر بھی (چھوٹا) ہو اور ہو بھی کسی ہتھر کے اندر یا آسمانوں میں (خفی ہو) یا زمین میں۔ خدا اُس کو قیامت کے دن لا موجود کرے گا۔ کچھ شک نہیں کہ خدا باریک بین (اور) خبردار ہے
YusufAli	"O my son!" (said Luqman) "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finer mysteries, (and)

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

	is well-acquainted (with them).
M.Khan	"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place).
Pickthal	O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.
Shakir	O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ  
عَزْمِ الْأُمُورِ ﴿١٧﴾

Prayer	الصَّلَاةَ	Offer	أَقِمِ	O my son!	يَا بُنَيَّ
And forbid	وَانْهَ	Good	بِالْمَعْرُوفِ	And command	وَأْمُرْ
And bear with patience	وَأَصْبِرْ	Evil	الْمُنْكَرِ	From	عَنِ
Befalls you	أَصَابَكَ ۖ	Whatever	مَا	(on)	عَلَىٰ
(are) some of	مِنْ	These	ذَٰلِكَ	Verily	إِنَّ
		commandments	الْأُمُورِ	The important	عَزْمِ

Translit	<i>Yā Bunayya 'Aqimi Aṣ-Ṣalāata Wa 'Mur Bil-Ma'rūfi Wa Anha 'Ani Al-Munkari Wa Aṣbir `Alā Mā 'Aṣābaka 'Inna Dhālika Min `Azmi Al-'Umūri</i>
AhmedAli	بیٹا نماز پڑھا کر اور اچھے کاموں کی نصیحت کیا کر اور برے کاموں سے منع کیا کر اور تجھ پر جو مصیبت آئے اس پر صبر کیا کر بے شک یہ ہمت کے کاموں میں سے ہیں
Jalandhry	بیٹا نماز کی پابندی رکھنا اور (لوگوں کو) اچھے کاموں کے کرنے کا امر اور بری باتوں سے منع کرتے رہنا اور جو مصیبت تجھ پر واقع ہو اس پر صبر کرنا۔ بیشک یہ بڑی ہمت کے کام ہیں
YusufAli	"O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.
M.Khan	"O my son! Aqim→As→Salât (perform As→Salât), enjoin (on people) Al→Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al→Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).
Pickthal	O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.
Shakir	O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

﴿١٨﴾

## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

Your face (cheek	خَدَّكَ	Turn away	تُصَعَّرْ	And not	وَلَا
Walk	تَمْشِ	Not	وَلَا	From men	لِلنَّاسِ
In insolence	مَرَحًا	The earth	الْأَرْضِ	Through	فِي
Not	لَا	Allah	اللَّهِ	Verily	إِنَّ
Arrogant	مُخْتَالٍ	Each	كُلِّ	Likes	يُحِبُّ
				boaster	فَخُورٍ

Translit	<i>Wa Lā Tuṣa`ir Khaddaka Lilnāsi Wa Lā Tamshi Fī Al-'Arḍi Marāḥāan 'Inna Allāha Lā Yuḥibbu Kulla Mukhtālīn Fakhūrin</i>				
AhmedAli	اور لوگوں سے اپنا رخ نہ پھیر اور زمین پر اترا کر نہ چل بے شک اللہ کسی تکبر کرنے والے کو پسند نہیں کرتا				
Jalandhry	اور (ازراہ غرور) لوگوں سے گال نہ پھلانا اور زمین میں اکڑ کر نہ چلنا۔ کہ خدا کسی اترا نے والے خود پسند کو پسند نہیں کرتا				
YusufAli	"And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.				
M.Khan	"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster				
Pickthal	Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.				
Shakir	And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;				

### وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

Your walking	مَشْيِكَ	In	فِي	And be moderate	وَأَقْصِدْ
Your voice	صَوْتِكَ ۚ	(of)	مِنْ	And lower	وَاعْضُضْ
(of) all voices	الْأَصْوَاتِ	The harshest	أَنْكَرَ	Verily	إِنَّ
		(of) the donkey	الْحَمِيرِ	(is) indeed the voice (saying)	لَصَوْتُ

Translit	<i>Wāqṣid Fī Mashyika Wa Aghḍuḍ Min Ṣawtika 'Inna 'Ankara Al-'Aṣwāti Laṣawtu Al-Ḥamīri</i>				
AhmedAli	اور اپنے چلنے میں میاں روی اختیار کر اور اپنی آواز پرست کر بے شک آوازوں میں سب سے بری آواز گدھوں کی ہے				
Jalandhry	اور اپنی پال میں اعتدال کئے رہنا اور (بولتے وقت) آواز نیچی رکھنا کیونکہ (اُنچی آواز گدھوں کی ہے اور کچھ شک نہیں کہ) سب آوازوں سے بری آواز گدھوں کی ہے				
YusufAli	"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."				
M.Khan	"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass."				
Pickthal	Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.				
Shakir	And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.				

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً  
وَبَاطِنَةً ۚ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

That	أَنَّ	See you	تَرَوْا	Do not	أَلَمْ
Fr you	لَكُمْ	Has subjected	سَخَّرَ	Allah	اللَّهُ
The heavens	السَّمَاوَاتِ	In	فِي	Whatever	مَا
The earth	الْأَرْضِ	(is) in	فِي	And whatever	وَمَا
His Graces	نِعَمَهُ	Upon you	عَلَيْكُمْ	And dhas completed	وَأَسْبَغَ
Yet of	وَمِنْ	And hidden (unseen)	وَبَاطِنَةً ۚ	(both) apparent (seen)	ظَاهِرَةً
Disputes	يُجَادِلُ	(is he) who	مَنْ	Mankind	النَّاسِ
Without	بِعَيْرِ	Allah	اللَّهِ	About	فِي
Guidance	هُدًى	Nor	وَلَا	Knowledge	عِلْمٍ
Giving light	مُنِيرٍ	A book	كِتَابٍ	Nor	وَلَا

Translit	'Alam Taraw 'Anna Allāha Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arđi Wa 'Asbagha 'Alaykum Ni`amahu Žāhiratan Wa Bāṭinatan Wa Mina An-Nāsi Man Yujādilu FīAllāhi Bighayri 'Ilmin Wa Lā Hudāan Wa Lā Kitābin Munīrin
AhmedAli	کیا تم نے نہیں دیکھا جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب کو الہ نے تمہارے کام پر لگایا رکھا ہے اور تم پر اپنی ظاہری اور باطنی نعمتیں پوری کر دی ہیں اور لوگوں میں سے ایسے بھی ہیں جو الہ کے معاملے میں جھگڑتے ہیں نہ انہیں علم ہے اور نہ ہدایت ہے اور نہ روشنی بخشنے والی کتاب ہے
Jalandhry	کیا تم نے نہیں دیکھا کہ جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب کو خدا نے تمہارے قلوب میں کر دیا ہے اور تم پر اپنی ظاہری اور باطنی نعمتیں پوری کر دی ہیں۔ اور بعض لوگ ایسے ہیں کہ خدا کے بارے میں جھگڑتے ہیں نہ علم رکھتے ہیں اور نہ ہدایت اور نہ کتاب روشن
YusufAli	Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah without knowledge and without guidance, and without a Book to enlighten them!
M.Khan	See you not (O men) that Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islāmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allāh (of Islāmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light!
Pickthal	See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.
Shakir	Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favours outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿21﴾

To them	هُمْ	It is said	قِيلَ	And when	وَإِذَا
Sent down	أَنْزَلَ	That which	مَا	Follow	اتَّبِعُوا
Noy	بَلْ	They say	قَالُوا	Allah	اللَّهُ
We found	وَجَدْنَا	That which	مَا	We shall follow	نَتَّبِعُ
Even if	أَوَلَوْ	Our fathers	آبَاءَنَا ۖ	On it (following)	عَلَيْهِ
Inviting them	يَدْعُوهُمْ	Satan	الشَّيْطَانُ	Was	كَانَ
(of) the Fire	السَّعِيرِ	Torment	عَذَابِ	To	إِلَىٰ

Translit	Wa 'Idhā Qīla Lahumu Attabi'ū Mā 'Anzala Allāhu Qālū Bal Nattabi'ū Mā Wajadnā `Alayhi 'Ābā'anā 'Awalaw Kāna Ash-Shayṭānu Yad`ūhum 'Ilā 'Adhābi As-Sa`īri
AhmedAli	اور جب ان سے کہا جاتا ہے اس پر چلو، تو اللہ نے نازل کیا ہے تو کہتے ہیں کہ ہم تو اس پر چلیں گے جس پر ہم نے اپنے باپ دادا کو پایا ہے کیا اگرچہ شیطان ان کے بڑوں کو دوزخ کے عذاب کی طرف بلاتا رہا ہو
Jalandhry	اور جب اُن سے کہا جاتا ہے کہ جو (کتاب) خدا نے نازل فرمائی ہے اُس کی پیروی کرو۔ تو کہتے ہیں کہ ہم تو اسی کی پیروی کریں گے جس پر اپنے باپ دادا کو پایا۔ بھلا اگرچہ شیطان ان کو دوزخ کے عذاب کی طرف بلاتا ہو (تب بھی؟)
YusufAli	When they are told to follow the (revelation) that Allah has sent down, they say: "Nay we shall follow the ways that we found our fathers (following)." What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire!
M.Khan	And when it is said to them: "Follow that which Allāh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitān (Satan) invites them to the torment of the Fire?
Pickthal	And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame?
Shakir	And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the Shaitan calls them to the chastisement of the burning fire!

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۖ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿22﴾

His face	وَجْهَهُ	Submits	يُسَلِّمُ	And whosoever	وَمَنْ
While he is	وَهُوَ	Allah	اللَّهُ	To	إِلَى
He has grasped	اسْتَمْسَكَ	Then indeed	فَقَدْ	Good doer	مُحْسِنٌ
And to	وَإِلَى	The most trustworthy	الْوُثْقَىٰ ۖ	Hand-hold	بِالْعُرْوَةِ
All matters	الْأُمُورِ	Returns	عَاقِبَةُ	Allah	اللَّهُ



# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

Translit	<i>Wa Man Yuslim Wajhahu 'Ilā Allāhi Wa Huwa Muhsinun Faqadi Astamsaka Bil-`Urwati Al-Wuthqā Wa 'Ilā Allāhi `Āqibatu Al-'Umūri</i>
AhmedAli	اور جس نے نیک ہو کر اپنا منہ اللہ کے سامنے جھکا دیا تو اس نے مضبوط کرے کو تھام لیا اور آخر کار ہر معاملہ اللہ ہی کے حضور میں پیش ہونا ہے
Jalandhry	اور جو شخص اپنے تئیں خدا کا فرمانبردار کر دے اور نیکیو کار بھی ہو تو اس نے مضبوط دستاویز ہاتھ میں لے لی۔ اور (سب) کاموں کا انجام خدا ہی کی طرف ہے
YusufAli	Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.
M.Khan	And whosoever submits his face (himself) to Allāh, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allāh's sake without any show - off or to gain praise or fame and does them in accordance with the Sunnah of Allāh's Messenger Muhammad SAW), then he has grasped the most trustworthy hand-hold [Lā ilāha illallāh (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision.
Pickthal	Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of all things.
Shakir	And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿٢٣﴾

Let not	فَلَا	Disbelieved	كَفَرَ	And whoever	وَمَنْ
To Us	إِلَيْنَا	His disbelief	كُفْرُهُ ۚ	Grieve you	يَحْزُنُكَ
What	بِمَا	And We shall inform them	فَنُنَبِّئُهُمْ	(is) there return	مَرْجِعُهُمْ
Allah	اللَّهُ	Verily	إِنَّ	They did	عَمِلُوا ۚ
(is in) the breasts (of men)	الصُّدُورِ	Of what	بِذَاتِ	(is) the All-Knower	عَلِيمٌ

Translit	<i>Wa Man Kafara Falā Yahzunka Kufruhu 'Ilaynā Marji`uhum Fanunabbi'uhum Bimā `Amilū'Inna Allāha `Alīmun Bidhātī Aş-Şudūri</i>
AhmedAli	اور جس نے انکار کیا پس تو اس کے انکار سے غم نہ کھا انہیں ہمارے پاس آنا ہے پھر ہم انہیں بتا دیں گے کہ انہوں نے کیا کیا ہے بے شک اللہ دلوں کے راز جانتا ہے
Jalandhry	اور جو کفر کرے تو اس کا کفر تمہیں غمناک نہ کر دے ان کو ہماری طرف لوٹ کر آنا ہے پھر جو کام وہ کیا کرتے تھے ہم ان کو بتائیں گے۔ بیشک خدا دلوں کی باتوں سے واقف ہے
YusufAli	But if any reject Faith let not his rejection grieve thee: to Us is their return, and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts.
M.Khan	And whosoever disbelieves, let not his disbelief grieve you (O Muhammad SAW),. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men).
Pickthal	And whosoever disbelieveth, let not his disbelief afflict thee (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts (of men).
Shakir	And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did surely Allah is the Knower of what is in the breasts.



## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

### نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿24﴾

Then	ثُمَّ	For a little while	قَلِيلًا	We let them enjoy	نُمَتِّعُهُمْ
(enter) a torment	عَذَابٍ	To	إِلَىٰ	E shall oblige them	نَضْطَرُّهُمْ
				A great	غَلِيظٍ

Translit	Numatti`uhum Qalīlāan Thumma Nadṭarruhum 'Ilā `Adhābin Ghalīzin
AhmedAli	ہم انہیں تھوڑا سا عیش دے رہے ہیں پھر ہم انہیں سخت عذاب کی طرف گھسیٹ کر لے جائیں گے
Jalandhry	ہم ان کو تھوڑا سا فائدہ پہنچائیں گے پھر عذاب شدید کی طرف مجبور کر کے لیجائیں گے
YusufAli	We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.
M.Khan	We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.
Pickthal	We give them comfort for a little, and then We drive them to a heavy doom.
Shakir	We give them to enjoy a little, then will We drive them to a severe chastisement.

### وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿25﴾

Who	مَنْ	You ask them	سَأَلْتَهُمْ	And if	وَلَئِنْ
And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ	Has created	خَلَقَ
Say	قُلِ	Allah	اللَّهُ ۚ	They will certainly say	لَيَقُولُنَّ
But	بَلْ	(are) to Allah	لِلَّهِ ۚ	All the praises and thanks	الْحَمْدُ
know	يَعْلَمُونَ	Not	لَا	Most of them	أَكْثَرُهُمْ

Translit	Wa La'in Sa'altahum Man Khalaqa As-Samāwāti Wa Al-'Arḍa Layaqūlunna Allāhu Quli Al-Ĥamdu Lillāhi Bal 'Aktharuhum Lā Ya`lamūna
AhmedAli	اور اگر آپ ان سے پوچھیں کہ آسمانوں اور زمین کو کس نے بنایا ہے تو ضرور کہیں گے کہ اللہ نے کہہ دو الحمد للہ بلکہ ان میں سے اکثر نہیں جانتے
Jalandhry	اور اگر تم ان سے پوچھو کہ آسمانوں اور زمین کو کس نے پیدا کیا تو بول اٹھیں گے کہ خدا نے۔ کہہ دو کہ خدا کا شکر ہے لیکن ان میں اکثر سمجھ نہیں رکھتے
YusufAli	If thou ask them who it is that created the heavens and the earth They will certainly say "Allah." Say: "Praise be to Allah!" But most of them understand not.
M.Khan	And if you (O Muhammad SAW) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!" But most of them know not.
Pickthal	If thou shouldst ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not.
Shakir	And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.

### لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿26﴾

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

(is) in	فِي	Whatsoever	مَا	To Allah (belongs)	لِلَّهِ
Verily	إِنَّ	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
(is) All-Rich	الْعَنِيِّ	He is	هُوَ	Allah	اللَّهُ
				Worthy of all praise	الْحَمِيدُ

Translit	<i>Lillāhi Mā Fī As-Samāwāti Wa Al-'Arḍi 'Inna Allāha Huwa Al-Ghanīyu Al-Ĥamīdu</i>
AhmedAli	اللہ ہی کا ہے جو کچھ آسمانوں اور زمین میں ہے بے شک اللہ بے نیاز سب خوبیوں والا ہے
Jalandhry	جو کچھ آسمانوں اور زمین میں ہے (سب) خدا ہی کا ہے۔ بیشک خدا بے پروا اور سزاوار حمد (و ثنا) ہے
YusufAli	To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.
M.Khan	To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is Al-Ghanî (Rich, Free of all needs), Worthy of all praise.
Pickthal	Unto Allah belongeth whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.
Shakir	What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.

وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

On	فِي	Were	أَنَّمَا	And if	وَلَوْ
Trees	شَجَرَةٍ	(of)	مِنْ	The earth	الْأَرْضِ
To add to it	يَمُدُّهُ	And the sea (were ink)	وَالْبَحْرُ	Pens	أَقْلَامٌ
Seas	أَبْحُرٍ	Seven	سَبْعَةُ	Behind it	مِنْ بَعْدِهِ
Words	كَلِمَاتُ	Would be exhausted	نَفِدَتْ	Yet, not	مَا
Alah	اللَّهُ	Verily	إِنَّ	(of) Allah	اللَّهُ ۚ
		All-Wise	حَكِيمٌ	(is) All-Mighty	عَزِيزٌ

Translit	<i>Wa Law 'Annamā Fī Al-'Arḍi Min Shajaratīn 'Aqlāmūn Wa Al-Baḥru Yamudduhu Min Ba'dihī Sab'atu 'Abḥurin Mā Nafīdat Kalimātu Allāhi 'Inna Allāha 'Azīzun Ḥakīmūn</i>
AhmedAli	اور اگر وہ جو زمین میں درخت ہیں سب قلم ہو جائیں گے اور دریا سیاحی اس کے بعد اس دریا میں سات اور دریا سیاحی کے آملیں تو بھی اللہ کی باتیں ختم نہ ہوں بے شک اللہ زبردست حکمت والا ہے
Jalandhry	اور اگر یوں ہو کہ زمین میں جتنے درخت ہیں (سب کے سب) قلم ہوں اور سمندر (کا تمام پانی) سیاحی ہو (اور) اس کے بعد سات سمندر اور (سیاحی ہو جائیں) تو خدا کی باتیں (یعنی اس کی صفات) ختم نہ ہوں۔ بیشک خدا غالب حکمت والا ہے
YusufAli	And if all the trees on earth were pens and the Ocean (were ink), with seven Oceans behind it to add to its (supply) yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power, Full of Wisdom.

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

M.Khan	And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.
Pickthal	And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.
Shakir	And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.

## مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

nor	وَلَا	Your creation	خَلَقَكُمْ	(is) not	مَا
As a person	كَنَفْسٍ	But	إِلَّا	Your resurrection	بَعَثَكُمْ
Allah	اللَّهُ	Verily	إِنَّ	Single	وَاحِدَةٍ ۚ
		All-Seer	بَصِيرٌ	Is All-arer	سَمِيعٌ

Translit	Mā Khalqukum Wa Lā Ba`thukum 'Illā Kanafsin Wāhidatin 'Inna Allāha Samī'un Baṣīrun
AhmedAli	تم سب کا پیدا کرنا اور مرنے کے بعد زندہ کرنا ایسا ہی ہے جیسا ایک شخص کا بے شک الہ سنتا دیکھتا ہے
Jalandhry	(خدا کو) تمہارا پیدا کرنا اور جلا اٹھانا ایک شخص (کے پیدا کرنے اور جلا اٹھانے) کی طرح ہے۔ بیشک خدا سننے والا دیکھنے والا ہے
YusufAli	And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).
M.Khan	The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allāh is All-Hearer, All-Seer.
Pickthal	Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.
Shakir	Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.

## أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِى إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

That	أَنَّ	You see	تَرَ	Do not	أَلَمْ
The night	اللَّيْلِ	Merges	يُوَلِّجُ	Allah	اللَّهُ
And merges	وَيُوَلِّجُ	The day	النَّهَارِ	Into	فِي
The night	اللَّيْلِ	Into	فِي	The day	النَّهَارِ
And the moon	وَالْقَمَرَ	The sun	الشَّمْسَ	And has subjected (employed)	وَسَخَّرَ
For	إِلَىٰ	Running	يَجْرِى	Each	كُلًّا
And that	وَأَنَّ	An appointed	مُسَمًّى	Term	أَجَلٍ
You do	تَعْمَلُونَ	Of all what	بِمَا	Allah	اللَّهُ
				(is) All-Aware	خَبِيرٌ

## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

Translit	'Alam Tará 'Anna Allāha Yūliju Al-Layla Fī An-Nahāri Wa Yūliju An-Nahāra Fī Al-Layli Wa Sakhkhara Ash-Shamsa Wa Al-Qamara Kullun Yajrī 'Ilā 'Ajalin Musammāan Wa 'Anna Allāha Bimā Ta'malūna Khabūrun
AhmedAli	کیا تو نے نہیں دیکھا کہ اللہ رات کو دن میں داخل کرتا ہے اور دن کو رات میں داخل کرتا ہے اور سورج اور چاند کو کام پر لگا رکھا ہے ہر ایک وقت مقرر تک چلتا رہے گا اور یہ کہ اللہ تمہارے کام سے خبردار ہے
Jalandhry	کیا تم نے نہیں دیکھا کہ خدا ہی رات کو دن میں داخل کرتا ہے اور (وہی) دن کو رات میں داخل کرتا ہے اور اُسی نے سورج اور چاند کو (تمہارے) زیر فرمان کر رکھا ہے۔ ہر ایک ایک وقت مقرر تک چل رہا ہے اور یہ کہ خدا تمہارے سب اعمال سے خبردار ہے
YusufAli	Seest thou not that Allah merges Night into Day and He merges Day into Night; that He has subjected the sun and the moon (to His Law), each running its course for a term appointed: and that Allah is well acquainted with all that ye do?
M.Khan	See you not (O Muhammad SAW) that Allāh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is All-Aware of what you do.
Pickthal	Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is aware of what ye do?
Shakir	Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?

### ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

Allah	اللَّهُ	Because	بِأَنَّ	That is	ذَلِكَ
And that	وَأَنَّ	(is) the Truth	الْحَقُّ	He	هُوَ
Besides Him	مِنْ دُونِهِ	They involve	يَدْعُونَ	Which	مَا
Allah	اللَّهُ	And that	وَأَنَّ	(is) the falsehood	الْبَاطِلُ
The Most-Great	الْكَبِيرُ	(is) the Most High	الْعَلِيُّ	He	هُوَ

Translit	Dhālika Bi'anna Allāha Huwa Al-Ḥaqqu Wa 'Anna Mā Yad'ūna Min Dūnihi Al-Bāṭilu Wa 'Anna Allāha Huwa Al-'Alīyu Al-Kabīru
AhmedAli	یہ اس لیے کہ اللہ ہی حق ہے اور اس کے سوا جس کو وہ پکارتے ہیں مچوٹ ہے اور اللہ ہی بلند مرتبہ بزرگ ہے
Jalandhry	یہ اس لئے کہ خدا کی ذات برحق ہے اور بن کو یہ لوگ خدا کے سوا پکارتے ہیں وہ لغو ہیں اور یہ کہ خدا ہی عالی رتبہ اور گرامی قدر ہے
YusufAli	That is because Allah is the (only) Reality and because whatever else they invoke besides Him is Falsehood; and because Allah— He is the Most High, Most Great.
M.Khan	That is because Allāh, He is the Truth, and that which they invoke besides Him is Al-Bāṭil (falsehood, Satan and all other false deities), and that Allāh, He is the Most High, the Most Great.
Pickthal	That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great.
Shakir	This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

# أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿31﴾

That	أَنَّ	You see	تَرَ	Do not	أَلَمْ
Through	فِي	Sail	تَجْرِي	The ships	الْفُلْكَ
(of) Allah	اللَّهِ	By the Grace	بِنِعْمَتِ	The sea	الْبَحْرِ
His Signs	آيَاتِهِ ۚ	Of	مِنْ	That He may show you	لِيُرِيَكُمْ
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Patient	صَبَّارٍ	For every	لِكُلِّ	(are) Signs	لَآيَاتٍ
				Grateful (person)	شَكُورٍ

Translit	'Alam Tarā 'Anna Al-Fulka Tajrī Fī Al-Baḥrī Bini`mati Allāhi Liyuriyakum Min 'Āyātihi 'Inna FīDhālika La'āyātin Likulli Ṣabbārin Shakūrīn
AhmedAli	کیا آپ نے نہیں دیکھا کہ اللہ ہی کے فضل سے دریا میں کشتیاں چلتی ہیں تاکہ تمہیں اپنی نشانیاں دکھائے۔ بے شک اس میں ہر ایک صابر شاکر کے لیے نشانیاں ہیں
Jalandhry	کیا تم نے نہیں دیکھا کہ خدا ہی کی مہربانی سے کشتیاں دریا میں چلتی ہیں۔ تاکہ وہ تم کو اپنی کچھ نشانیاں دکھائے۔ بیشک اس میں ہر صبر کرنے والے (اور) شکر کرنے والے کے لئے نشانیاں ہیں
YusufAli	Seest thou not that the ships sail through the Ocean by the grace of Allah? that He may show you of His Signs? Verily, in this are Signs for all who constantly persevere and give thanks.
M.Khan	See you not that the ships sail through the sea by Allāh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).
Pickthal	Hast thou not seen how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart).
Shakir	Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.

# وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿32﴾

A wave	مَوْجٌ	Covers them	غَشِيَهُمْ	And when	وَإِذَا
Allah	اللَّهُ	They invoke	دَعَوْا	Like shades	كَالظُّلَلِ
In fath	الدِّينَ	To Him	لَهُ	With sincerity	مُخْلِصِينَ
To	إِلَى	He brings them safe	نَجَّاهُمْ	But when	فَلَمَّا
Those that stop in the middle	مُقْتَصِدٌ ۚ	There are among them	فَمِنْهُمْ	Land	الْبَرِّ
Our Signs	بِآيَاتِنَا	Denies	يَجْحَدُ	But none	وَمَا

# The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

Traitor	خَتَّارٌ	Every	كُلُّ	Except	إِلَّا
				ungrateful	كُفُورٍ

Translit	Wa 'Idhā Ghashiyahum Mawjun Kālẓẓulali Da`aw Allāha Mukhliṣīna Lahu Ad-Dīna Falammā Najjāhum 'Ilā Al-Barri Faminhum Muqtaṣidun Wa Mā Yajhādu Bi'āyātina 'Illā Kullu KhattārinKafūrin				
AhmedAli	اور جب انہیں سائبانوں کی طرح موج ڈھانک لیتی ہے تو خالص اعتقاد سے اللہ ہی کو پکارتے ہیں پھر جب انہیں نجات دے کر خشکی کی طرف لے آتا ہے تو بعض ان میں سے راہ راست پر رستے ہیں اور ہماری نشانیوں سے وہی لوگ انکار کرتے ہیں جو بد عہد ناشکر گوار ہیں				
Jalandhry	اور جب اُن پر (دریا کی) لہریں سائبانوں کی طرح چھا جاتی ہیں تو خدا کو پکارنے (اور) خالص اس کی عبادت کرنے لگتے ہیں پھر جب وہ اُن کو نجات دے کر خشکی پر پہنچا دیتا ہے تو بعض ہی انصاف پر قائم رستے ہیں۔ اور ہماری نشانیوں سے وہی انکار کرتے ہیں جو عہد شکن اور ناشکرے ہیں				
YusufAli	When a wave covers them like the canopy (of clouds), they call upon Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!				
M.Khan	And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.				
Pickthal	And if a wave enshroudeth them like awnings, they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate.				
Shakir	And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.				

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

Be afraid and dutiful	اتَّقُوا	Mankind	النَّاسُ	O	يَا أَيُّهَا
A Day (when)	يَوْمًا	And fear	وَاخْشَوْا	To your Lord	رَبَّكُمُ
Father	وَالِدٌ	Can avail	يَجْزِي	Not	لَا
Nor	وَلَا	His son	وَلَدِهِ	For	عَنْ
Can avail	جَارٍ	He	هُوَ	A son	مَوْلُودٌ
Anything	شَيْئًا	His father	وَالِدِهِ	For	عَنْ
(of) Allah	اللَّهِ	The promise	وَعْدٌ	Verily	إِنَّ
Deceive you	تَغُرَّنَّكُمُ	Let now	فَلَا	(is) true	حَقٌّ
Nor	وَلَا	The worldly	الدُّنْيَا	The life	الْحَيَاةُ
The chief deceiver (Satan)	الْغُرُورُ	About Allah	بِاللَّهِ	Deceive you	يَغُرَّنَّكُمُ

Translit	Yā 'Ayyuhā An-Nāsu Attaqū Rabbakum Wa Akhshaw Yawmāan Lā Yajzī Wa A-Dun `AnWaladihi Wa Lā Mawlūdun Huwa Jāzin `An Wa A-Dihi Shay`āan 'Inna Wa`da Allāhi HaqqunFalā Taghurrannakumu Al-				
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## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

	<i>Ĥayā Atu Ad-Dunyā Wa Lā Yaghurrannakum Billāhi Al-Gharūru</i>
AhmedAli	اے لوگو! اپنے رب سے ڈرو اور اس دن سے ڈرو جس میں نہ باپ اپنے بیٹے کے کام آئے گا اور نہ بیٹا اپنے باپ کے کچھ کام آئے گا اللہ کا وعدہ سچا ہے پھر دنیا کی زندگی تمہیں دھوکا میں نہ ڈال دے اور نہ دغا باز تمہیں اللہ سے دھوکہ میں رکھیں
Jalandhry	لوگو! اپنے پروردگار سے ڈرو اور اُس دن کا خوف کرو کہ نہ تو باپ اپنے بیٹے کے کچھ کام آئے۔ اور نہ بیٹا باپ کے کچھ کام آسکے۔ بیشک خدا کا وعدہ سچا ہے پس دنیا کی زندگی تم کو دھوکے میں نہ ڈال دے۔ اور نہ فریب دینے والا (شیطان) تمہیں خدا کے بارے میں کسی طرح کا فریب دے
YusufAli	O mankind! Do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son, avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the Chief deceiver deceive you about Allah.
M.Khan	O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allāh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allāh.
Pickthal	O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.
Shakir	O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the arch deceiver deceive you in respect of Allah.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۚ وَمَا تَدْرِي نَفْسٌ مَّاذَا  
 تَكْسِبُ غَدًا ۚ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

With Him	عِنْدَهُ	Allah	اللَّهُ	Verily	إِنَّ
(and) He sends down	وَيُنَزِّلُ	(of) the Hour	السَّاعَةِ	(is) the knowledge	عِلْمُ
That which	مَا	And knows	وَيَعْلَمُ	The rain	الْغَيْثَ
And not	وَمَا	The wombs	الْأَرْحَامِ ۚ	In	فِي
What	مَاذَا	A soul	نَفْسٌ	Knows	تَدْرِي
And not	وَمَا	Tomorrow	غَدًا ۚ	It will earn	تَكْسِبُ
In what	بِأَيِّ	A soul	نَفْسٌ	Knows	تَدْرِي
Verily	إِنَّ	It will die	تَمُوتُ ۚ	Land	أَرْضٍ
All-Aware	خَبِيرٌ	(is) All-Knower	عَلِيمٌ	Allah is	اللَّهُ

Translit	'Inna Allāha `Indahu `Ilmu As-Sā`ati Wa Yunazzilu Al-Ghaytha Wa Ya`lamu Mā Fī Al-'Arhāmi Wa Mā Tadrī Nafsun Mādhā Taksibu Ghadāan Wa Mā Tadrī Nafsun Bi'ayyi 'Arḍin Tamūtu 'Inna Allāha `Alīmun Khabīrun
AhmedAli	بے شک اللہ ہی کو قیامت کی خبر ہے اور وہی مینہ برساتا ہے اور وہی جانتا ہے، جو کچھ ماؤں کے پیٹوں میں ہوتا ہے اور کوئی نہیں جانتا کہ کل کیا کرے گا اور کوئی نہیں جانتا کہ کس زمین پر مرے گا بے شک اللہ جاننے والا خبردار ہے
Jalandhry	خدا ہی کو قیامت کا علم ہے اور وہی مینہ برساتا ہے۔ اور وہی (حاملہ کے) پیٹ کی چیزوں کو جانتا ہے (کہ زہے یا مادہ) اور کوئی شخص نہیں جانتا کہ وہ کل کیا

## The Holy Quran

Luqman

Sura # 31 – 34 Verses - Makkah

سورة لقمان

	کام کرے گا۔ اور کوئی متفلس نہیں جانتا کہ کس سرزمین میں اُسے موت آئے گی بیشک خدا ہی جاننے والا (اور) خبردار ہے
Yusuf Ali	Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).
M.Khan	Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).
Pickthal	Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.
Shakir	Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.